

Concluding the Providence of Restoration

Part 2: The Reason for *CheonBo* Couples

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Personal Reflection

God's work of restoration must come full circle in order to exit the realm of restoration and return to the realm of Creation—the original realm before the Fall. To this end, besides initiating the construction of the *Cheon Won Gung and Cheon Il Sanctum*, as well as the proliferation of *Cheon Shim Wons*, as was introduced in Part 1, True Mother has also initiated the providence of *CheonBo* Couples. What does it mean to be a *CheonBo* Couple?

It is my understanding that *CheonBo* Couples are supposed to be the True Parents' substantial representatives. As such, their responsibilities are similar to those of the True Parents, but at a smaller scale. The sphere of responsibility for *CheonBo* Couples begins at the tribal level within the eight horizontal stages of the providence of restoration¹.

To become a *CheonBo* Couple, a Blessed Couple must first complete tribal messiahship by fulfilling two major criteria. In no particular order, one criterion of completing tribal messiahship and becoming a *CheonBo* Couple is the restoration of one's ancestors, i.e., spirits that dwell in the spiritual world.

The restoration of one's ancestors involves three key fundamental steps: liberation, education, and blessing². The first step, liberation, involves outreaching to the spirits—the souls dwelling in the spiritual world. The second step, education, involves exposing the liberated spirits to the new expression of the truth (God's word) and preparing them for the Blessing. The third step, blessing, involves engrafting them to God's lineage through the Blessing—eternal glory. Spirits who have gone through these steps are thenceforth known as Absolute Good Spirits.

¹ The eight horizontal stages are: individual, family, tribe, race, nation, world, universe and God.

² Details about the restoration of ancestors are beyond the scope of this article.

Tribal messiahs accomplish this criterion by contributing to the liberation, education, and the Blessing of 430 generations of their ancestors.

The other criterion of completing tribal messiahship and becoming a *CheonBo* Couple is the restoration of one's neighbors, i.e., the earthly people like you and me who are still alive on earth. More specifically, those who are already married.³

Just like with the ancestors, the restoration of married couples by a tribal messiah also involves three key fundamental steps: liberation, education, and blessing. The first step, liberation, involves outreaching to the couples. The second step, education, involves exposing them to the new expression of the truth (God's word) and preparing them for the Blessing. The third step, blessing, involves engrafting them to God's lineage through the Blessing and everything that it entails for the earthly people to receive eternal glory. Married couples who have gone through these steps are thenceforth known as Blessed Couples.

Tribal messiahs accomplish this criterion by outreaching, educating, and providing the Blessing to 430 married couples.

Tribal messiahs carry out this responsibility on the foundation of their own relationship with God, the True Parents, and the Blessing. Basically, Blessed Couples who are carrying out their tribal messiahship responsibilities are assuming the role of saviors at the tribal level. Blessed Couples who have fulfilled such responsibilities are thenceforth known as *CheonBo* Couples.

It can be said that *CheonBo* Couples are Blessed Couples who have started as tribal messiahs and have risen to the position of *CheonBo* Couples upon having fulfilled the criteria set forth by our True Parents. In this sense, tribal messiahs who have received the seal of approval as *CheonBo* Couples can be said to have been recognized as couples who have executed the role of the True Parents at a smaller scale than the True Parents of Heaven, Earth and Humankind. In other words, *CheonBo* Couples are true parents (with lowercase *t* and *p*) to the souls that they have helped engraft to God's lineage.

³ This is the criterion at the time of the writing of this article. The reason as to why only married couples is beyond the scope of this article.

If we can use the secular system as a reference, *CheonBo* Couples may be said to be the equivalent of tribal chiefs. As such, they represent the True Parents at the tribal or clan level. This means that, just like the True Parents carry the weight of the cosmos over their shoulders, and just like the True Parents are responsible for the whole of humanity, *CheonBo* Couples are responsible for the spiritual wellbeing of the ancestors that they have helped become Absolute Good Spirits and the earthly people that they have helped become Blessed Couples.

In other words, just like the True Parents have established the foundation upon which the whole of humanity can, will, and should connect to God and strive for perfection, *CheonBo* Couples, operating on the foundation of and the Blessing and authority they have received from the True Parents, are supposed to play a similar role to the couples under their spiritual authority.

As stated earlier, it can be therefore said that *CheonBo* Couples are supposed to be True Parents' substantial representatives. Imagine what will happen when the number of *CheonBo* Couples who have truly carried out their responsibilities reach 144,000 as the number of saints mentioned in the Bible (cf. Rev. 7, 14)?

I believe that True Mother is counting on *CheonBo* Couples.

After True Mother transitions into the spirit world, I believe that the Blessed Couples who have properly risen to the ranks of *CheonBo* Couples will become the elders, sages, and “saints” who will help with the leadership of the movement. Some of them might even become True Parents' future plenipotentiary ambassadors. To that end, it might be safe to say that each *CheonBo* Couple is supposed to be connected to a *Cheon Shim Won*.

The presence of the *Cheon Won Gung and Cheon Il Sanctum*, the *Cheon Shim Wons*, and *CheonBo* Couples marks the substantial beginning of the end of the realm of the Fall, which is also the conclusion of the Providence of Restoration. The establishment of the *Cheon Il Guk* marks the substantial beginning of the fulfillment of the Providence of Creation—the realization of God's ideal.

Glory be to God.